



# THE DAYBREAK

WANKANTANHAN ANPAO KIN HIYOUNHIPI"—LUKE 1:78

WOKAJUJU 50 CENTS

SANTEE, NEBR., JULY. 1934

VOLUME XLV, NUMBER 5

## JESUS KIKSUYAPI WAN

### A Recollection of Jesus

V. Jesus unkiksuyapi kta:  
Iye, watonka tuka unkiyepi on wałpani-  
ciya qa unkiyepi kin en ounyan.  
Wicašta wałpanica wan ti en wakanheja  
un, hunkake tawa anawicakigoptan kta iyo-  
kipli. Wicočan hukuya en teiçihinda śni qa  
nape on waihdamna, omaka 30 ikiyena  
ikceya oun kin ohna un.

Oyate ikceka kin wiyuškinyan nałonpi.  
R. Jesus Christ token tawacin qon he  
iyecen wacinunyuzapi kta.

V. Jesus unkiksuyapi kta:  
Wicočan econpi kin en waśake lica, wa-  
yazankapi qa woškiške yuhapi kin asniwi-  
caye, wicašta tokeca wowaśake on owica-  
kiye kin hena iye atayena iwaśte kta iceki-  
ye śni. Wicašta kin iye ihakam unpi kta  
towaśake on econwicakiye kta cin śni. Iye  
taokiye Waonspekiya qa Itancan tawapi kin  
hee, hecašta iyepli opeya tawaśitkupi iyecen  
un qa waecawicakicon kta on hi. Atkuku  
uši kin tawacin eced econ kin he woyute  
hdawa.

R. Jesus Christ token tawacin qon he  
iyecen wacinunyuzapi kta.

V. Jesus unkiksuyapi kta:  
Wicašta waśtewicakida, tka iyepli etan-  
han tokan iyoopta iyaye qa cekiya ece, an-  
pakamdeze śni itokam kikta ece, hanyetu  
wan ataya kiktahan un, hewoškanmakoce  
kin ekta ounye, he wan ekta wankan iyadi,  
maga cistinna wan ode.

Taokiye wowawiyutanye en un kin okiye  
kte čehan wocekiye ekiciye.

Tona aktapi śni kin wicakicicajupi kta  
qa tona iyowinkiyapi kin hena owotanna  
wicakagapi kta on wocekiye eye.

Woecon waśte hena econ, tka omniciye  
tona Wakantanka tawacin ohna waeconpi  
śni kin hena kipajin.

Witantanpi qaohanšicapi kin tohanyan  
wayušice kin sdonye kin heon woalitaní śi-  
cedake wicašta ekta hena wayušape qa wa-  
kakišya, iyotan Atkuku malipiya ekta  
yanke cin en hena owanyake wašteśni kin  
heon.

R. Jesus Christ token tawacin qon he  
iyecen wacin unyuzapi kta.

V. Jesus unkiksuyapi kta:  
Ihanke kin hehanyan wicašta kin awawi-  
cacin qa tohinni ełpewicaye śni. Cantešica  
ota ešta tohinni nakimni śni. Iye token ki-  
ciwaśte qa wokicanpte yuhe kte cin hena  
en ewacín śni, qa unmapi taku cinpi kin he-  
na ee tokaheya awacín ece: qa tawacintan-  
ka qa wowaśte ataya kin he Iye. Kigepli  
qehan itkom wicakige śni; kakišyapi he  
ehan owawicakiye śni.

Ihdūhukuya qa wiconče aiyahdeya wa-  
anagoptan, Canicipawega akan te cin he-  
hanyan, qa owihanke hehanyan sutaya na-  
jin.

R. Jesus Christ token tawacin qon he  
iyecen wacinunyuzapi kta.

CHRIST, hecena Wanikiya unyuhipi  
kin, unkiyepi en ounyaye kta u ye, hecen  
woape nitawa etanhan iyoyanpa kin he, qa  
wocantkiye qa wocacinye nitawa hena yu-  
ha tokatakiye unyanpi kta.—Amen.

## TO MAKE A CHURCH PROSPER

There is a sure way of prosperity. It has  
never failed, and never can. The following  
rules observed by all the members of any  
church will insure good days. If the church  
is decaying the decay will soon be arrested.  
If it is standing still it will soon begin to  
grow. If it is already flourishing, it will  
grow more rapidly.

1—Attend all services regularly. If pos-  
sible, be on time; you need at least five  
minutes after coming in to find a seat, and  
to compose body and mind for the service.

2—Never miss a service needlessly. If  
you have visitors, invite them to go with  
you; they will respect you more as a Chris-  
tian if you are faithful to your duty.

3—If it rains or snows, make a special  
effort to go. Our churches stand much in  
need of storm-proof religion.

4—Take part in the service. You go to  
worship, not to be entertained.

5—Be devout in every attitude; all whis-  
pering should be studiously avoided. Find  
the hymn, and sing it if you can; and share  
the book with your neighbor.

6—Speak to strangers, and invite them to  
come again; a hearty handshake will add  
much weight to the invitation.

7—Be friendly to all. Remember, hand-  
shaking has not gone out of style. A hear-  
ty Christian greeting means much by way  
of cheer, comfort and encouragement.

8—Accept gladly any work assigned you.  
If pastor, or some one else, is struggling  
under a load, take hold and help. At least  
do not increase the burden.

9—Always show proper respect for oth-  
ers' opinions. Never insist on having your  
own way against the majority. This is an  
age in which majority rules.

10—Never encourage strife, but be a  
peacemaker. Peacemakers, you know, are  
called "the children of God."

11—Avoid gossip as you would an en-  
emy; it is one of Satan's best agents for  
starting church troubles.

12—Give cheerfully according to your  
ability. The Lord has dealt bountifully  
with you, hence you should be liberal to  
His cause.

13—Take a church paper. Church mem-  
bers should keep posted on the affairs of  
their church. The Anpao Kin is your pa-  
per. Take it and keep posted.

14—Pray for the sick and poor. Help the  
Lord to answer your prayers.

15—Pray for the pastor. His usefulness  
will be greatly increased by the daily pray-  
ers of all the people.

16—Pray for some unsaved soul in par-  
ticular. Don't pray at random. Take aim.

17—Pray, pray, pray! Keep prayed up  
to date. No Christian should be back in  
his prayer account. In short, pray, praise,  
push and keep sweet!

No man can be cheerful while meditating  
on his own misfortunes. To forget oursel-  
ves and to reach out the helping hand to  
others will brighten many a cloudy day.

## ROSEBUD EPISCOPAL MISSION

St. Stephen Station, Norris, S. D., Anpao  
kin: Hektačiye waniyetu ota St. Stephen  
Station kin le anug ihpičiya unkupi. Toka-  
heya hci Rosebud imahel Station kin le un-  
qonpi kin heehan St. Barnabas eciyapi tka.  
yunkan lehantu kin iyuha tapi, canke Pine  
Ridge eya inš eya hel škanpi, hena lehantu  
kin heepi ca St. Stephen kin le yuha hiyupi.  
Watukte ehanl ake Rosebud eciyatun un-  
hiyupi, tka lehan taku wanji aiyotan hci  
oblaka wacín kin lie lee. Hekta tohantu  
wan Rev. P. H. Barbour, he unkiopayapi un.  
Na lila tanyan woglake, Lakota iyecel taku  
taku owasin yuieskaya oyake. Iyohakab  
nakun Bishop Roberts unkicipi un canke li-  
la omniciye kin iyokipi lica. Bishop Rob-  
erts awicakehan wacantoknake kin hel slol-  
unyanpi, heon lila piunlape lo.

Lehan St. Thomas etan Rev. Thomas  
Heminger Wicaša Wakan kačapi, na wo-  
awanyake tawa imahel unqonpi, lila cante  
wašteya kici unškanpi. Wašicun kola wi-  
cunyanpi ko wocekiye oecon hena el lila  
tahyan iye hanyan Wašicun ececa se ptayela  
naunjinpi. Niš eya tuktektel hecel econ  
wacín po, etan woonspe ota unkicipi kte lo.  
Ho inš he taku wanji on piunlapi kin he lee.  
Niobrara Deanery el Bishop unkitawapi kin  
Station unkitawapi el hi kin lila cante un-  
waštepi. Na piya hci wašaka unhinklapi.—  
Samuel Bear, yuotanin.

## Wicapatapi Wan.

Mrs. Emily Shaw, hekta omniciye Convoca-  
tion unyuhipi icunhan wayazanke cijon he  
June 14 heehan patapi. He patapi kin iyo-  
hakam anpetu iyohi tanyan aye heon 'Taku  
Owasin on Wopida-eyapi wocekiye' (D. S.  
B. 37 qa 63) en Mrs. Shaw on owasin wopi-  
da unkeyapi kta e kiksuya po. Nakun 'taku  
on osniyanpi kte cin Wakantanka yawaśte  
kta iceunkiyapi kta.—Iapi Kahniga.

## South Dakota Summer Conference

Sioux Falls otonwe en de wanna iakešak-  
pe omaka iyohi anpetu wikkemna hehanyan  
waonspeiciyapi woecon kin econpi Unkan  
de omaka kin nakaha Dacota nina ota ed  
opeya unpi. Tona en unpi kin cajepi kin  
dena ee:

Ruth Wells, Ft. Thompson, S. D.  
Etheline LaPointe, Lake Andes, S. D.  
Delphine Red Hail, Ft. Thompson, S. D.  
Florence Larvie, Dupree, S. D.  
Margaret Gilbert, White Horse, S. D.  
Fern Livermont, Martin, S. D.  
Charolette Livermont, Martin, S. D.  
Frances Mengel, Mission, S. D.  
Harold Jones, Springfield, S. D.  
George Medicine, Eagle Butte, S. D.  
John DuBray, Greenwood, S. D.  
Noble Aungie, Greenwood, S. D.  
Harvey LeClair, Parade, S. D.  
Joseph Dudley, Joe Creek, S. D.  
Sidney Bearsheart, Wakpala, S. D.  
John Standing Cloud, Timber Lake, S. D.  
James Driving Hawk, Mission, S. D.  
Rev. Dallas Shaw, Allen, S. D.  
Rev. Joseph DuBray, Greenwood, S. D.  
Rev. Levi M. Rouillard, Dupree, S. D.  
—C. C. Rouillard, yuotanin.

ANPAO KIN	
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#### (THE DAYBREAK)

Wi akenonpa (one year eca) kašpapi zaptan kajupi kta.

Wi wikeemna nonpa sanpa topa (two years) eca mazaska wanji kajupi kta.

Money Order, Mission, S. D., on opetonpi qais wowapi askape Rev. Paul H. Barbour yekiyapi kta.

#### HOW THE UNITED THANK OFFERING IS SPENT

Bishop Creighton to Speak at Atlantic City Mass Meeting on Oct. 11.

**New York City.**—Expenditure of the triennial United Thank Offering given by the women of the church is determined by a resolution adopted at the Woman's Auxiliary triennial meeting preceding the three years in which the offering is raised. The offering to be presented this autumn is therefore governed by the resolution adopted at the 1931 triennial meeting, which reads as follows, the "Domestic and Foreign Missionary Society" being the legal title of the society now canonically represented by the National Council:

"Resolved: That the United Thank Offering of 1934 be given to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America to be used as follows:

"Not over twenty per cent to be appropriated for buildings to be erected in the mission field, to be selected by the Executive Board in consultation with the officers of the National Council, and

"Ten per cent of the offering to be added to the permanent trust fund, the income from which is to be used for the retiring allowances for all women workers under the Missionary Society, and

"The balance of the offering, together with all interest earned thereon, to be used by the Missionary Society for the work of women in the missionary enterprises of the church including their training, equipping, sending and support, and for their care when sick or disabled, the appointment of said women having been approved by the executive board."

Two additional announcements have been made regarding the program of the Woman's Auxiliary meeting in October:

The speaker at the United Thank Offering Mass Meeting on the night of Oct. 11 will be Bishop Creighton. Bishop Perry presides on this occasion. There is a possibility that the meeting, with announcement of the total United Thank Offering, may be broadcast.

Francis Cho Min Wei, Ph. D., is to make the address on "Missions in This Age." The address comes at 9:30 Saturday morning, Oct. 13, and is the first of the three addresses on Missions, Christian Citizenship, and Personal Religion, which provide the main substance of the triennial's deliberations. (As previously announced, Dr. Vida D. Scudder and the Rev. Dr. Howard

C. Robbins make the other two speeches.) Dr. Wei is known among church people and others as one of the most distinguished Chinese educators.

#### GENERAL CONVENTION PERSONNEL CHANGES

Eight Bishops Will be in Procession for First Time. Old Friends Will Be Missed.

**New York City.**—When the long procession of bishops forms for the opening service of General Convention, those most recently consecrated are at the beginning of the line. In Atlantic City, next October, they will be Bishop Gribbin of Western North Carolina and Bishop Porter of Sacramento.

Others who appear in that opening procession for the first time, having been consecrated since the General Convention of 1931, are Bishop Bentley, suffragan of Alaska, and Bishop Salinas, suffragan of Mexico, both consecrated, it will be recalled, at Denver at the close of the convention; also Bishops Budlong of Connecticut, Bartlett of North Dakota, Washburn, coadjutor of Newark, and Urban, suffragan of New Jersey.

The older bishops miss the presence of those who have died in the intervening three years. There are eleven, several of whom had retired: Anson R. Graves, of the former missionary district of the Platte, Cheshire of North Carolina, Morrison of Duluth, Horner of Western North Carolina, Mann of Southern Florida, Restellarick of Honolulu, Webb of Milwaukee, Reese of Southern Ohio, Acheson of Connecticut, Burleson of South Dakota, who was also assistant to the Presiding Bishop, and Owers of Liberia.

Two who are likely to be kept away by ill health and who will be greatly missed are Bishop McKim of North Tokyo and Bishop Graves of Shanghai.

Bishop Vincent, now resigned from Southern Ohio, is senior bishop in date of consecration, which was 1889. Bishop Wells, resigned from Spokane, is the oldest Bishop, having been born in 1841. Bishop McKim and Bishop Graves are the senior active bishops, consecrated in June, 1893, and Bishop Gaylor of Tennessee, consecrated only forty-one days later, is the senior diocesan in the United States.

The senior active bishop in the whole Anglican communion is Archbishop Edwards of St. Asaph's, Wales.

From the House of Deputies a number of old friends will be missing, both clergy and laymen. Among the well known clergy who served in 1931 or in previous sessions of General Convention and have died since the last meeting are Carroll M. Davis, secretary of the House, Caleb R. Stetson, Diocese of New York; Hope H. Lumpkin, Diocese of Milwaukee; Floyd Tomkins, Pennsylvania; Herbert H. Powell, California; Roy Rolfe Gilson, Maryland; Charles E. Jackson, Western Michigan; Benjamin L. Ancell, Shanghai; J. Courtney Jones, Missouri; George B. Van Waters, Eastern Oregon and Central New York; John W. Sykes, Western Texas; George F. Weld, Los Angeles.

Among the lay deputies, George F. Henry, Iowa, and Richard I. Manning, Upper South Carolina, died less than a week before the 1931 convention opened; each of them had been elected deputy to thirteen General Conventions. Other laymen whose absence will be felt are Frederic Cook Morehouse, Milwaukee; Samuel Mather, Ohio; Burton Mansfield, Connecticut; Edward H. Bonsall, Pennsylvania; Robert Lee Orcutt, Missouri.—The Churchman.

#### Hare School Trains Indian Boys for Practical Farming.

**Sioux Falls, S. D.**—Hare School, on the Rosebud Reservation, trains Indian boys for practical farming. It sent a group of

its boys to the annual judging contest at the South Dakota State College. About 350 boys were entered from high schools where agriculture is taught. The Indian team won second place in sheep and poultry judging, third in meats and fourth in livestock. One boy won two blue ribbons as the best individual judge of sheep and hogs; another the blue ribbon as the best judge of poultry. Jesse Dillon was the second high individual in the entire contest. One of the mission high school boys received his year's notebook in natural science with the teacher's notation: "Grade 100%. This is as nearly perfect as one could expect a high school pupil's to be."

#### SCRIPTURE A B C's.

All have sinned.

Be ye kind one to another.

Christ died for our sins.

Do good to them that hate you.

Even a child is known by his doings.

Faithful in all things.

God is love.

He first loved us.

In all thy ways acknowledge Him.

Jesus said, come unto me.

Keep thy tongue from evil.

Love one another.

My sheep hear my voice.

Now is the day of salvation.

Obey your parents in the Lord.

Pray without ceasing.

Quicken one O Lord.

Remember now thy Creator.

Suffer little children to come unto me.

The Lord is my shepherd.

Unto you is born a Saviour.

Visit me with thy salvation.

We look for the Saviour.

Yield yourself unto the Lord.

Zealous of good works.

Which verse of the Bible contains the entire alphabet?

In the 21st verse of the 7th chapter of Ezra are all the letters of the alphabet except "J".

#### Rural Work in Indian Reservations Shows Growth

**Souix Falls, S. D.**—The growing importance of rural work among the white settlers on the Indian reservations in South Dakota is witnessed by the largest class confirmed in that district for a year. On May 6, Bishop Roberts confirmed 45 in Trinity Church, Mission, on the Rosebud Reservation. Twenty of the class, presented by the Rev. Paul Barbour, were Indian children and twenty-five were white adults from ranches reaching over a large territory. One family drove over twenty-five miles in an old wagon for confirmation. The class is the fruit of vigorous work by the reservation staff. On Ascension Day, Bishop Roberts consecrated St. Thomas' Church, on the Rosebud, and ordained an Indian deacon, the Rev. Thomas Heminger, to the priesthood.

Some cedars of Lebanon have been sent to America by people in the Near East as a mark of their friendship for American people and particularly for the friendly offices of the Near East Foundation. The cedars were planted at Arlington. They are said to be the oldest living things on earth except the California redwoods. The grove from which the transplanted trees came contains some that were undoubtedly there when King Solomon and his friend Hiram, King of Tyre, had timber cut for the Temple at Jerusalem, as told in the fifth chapter of the first Book of the Kings.

#### Dean Preaches to Indians

Dean John W. Day of Topeka, Kansas, preached to the entire student body of Haskell Institute for Indians at Lawrence, Kansas, on Easter night.

## ASHLEY HOUSE CORRESPONDENCE SCHOOL

Twenty-eighth Quarter Year.

April, May, and June, 1934.

The first column after the name indicates the total number of lessons done during the quarter. The other columns give the lesson numbers and the grade attained.

Courses with examination completed this quarter:

No. 43 Jacob White Eagle, North Dakota, Prayer Book, 81%.  
 No. 44 Johnson Brown Eagle, Standing Rock, Gospels, 89.5%  
 No. 45 John Brown Eagle, Standing Rock, Acts, 89.9%  
 No. 46 Patrick Shields, Standing Rock, Prayer Book, 88%.

Done this ¼	Bible (O. T.)	Church History	Prayer Book	Gospels	Acts or Epistles
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## CHEYENNE

Walter Williams .....	15	***	33-39 B	***	28-35 B+
Paul Little Skunk .....	4	8-9 C+		5-6 B-	
Harvey LeC!aire .....	7		14-15 B-	19-23 B	
Abel Thomas .....	1			5 B	
Sidney Garfield .....	2			10-12 B-	
Frank Jewett .....	8		1-4 A-	1-4 B	

## CROW CREEK

Charles Long Fish .....	1			20 C+	
Joseph Dudley .....	16		11-14 A-	13-24 A-	

## PINE RIDGE

Oliver Sun Bear .....	5	***	26-27 D+	***	14-16 C+
Wilson Knee .....	1	28 C-		***	
Rev. R. White Plume ...	5	26 B+	32-33 A-	25-26 A-	
Louis Shield .....	2	11-12 A-			

## P. R. CORN CREEK

Rev. J. Paints Yellow ...	½	***	***	***	A 23 part
George Poor Fear .....	4	***	***	***	A 3-7 C
Antoine Zephier .....	1		27 A-		
Morris No Horse .....	3		8-10 C		

## ROSEBUD

Isaac Yellow Robe .....	2	***	45-46 A-	***	
Rev. H. Charging Bear .	1			23 B	
James Yellow Cloud ....	1			13 A-	
Richard Standing Bear ..	2			8-9 B-	
James Driving Hawk ..	18	15-20 A-	9-14 B+	19-24 A-	
Samuel Bear .....	3			6-8 A-	
Stephen Moccasin .....	15	14-19 A	1-6 A-	13-15 B+	
George White Thunder .	1			16 B+	

## SANTEE

Stephen Moose .....	5	3-6 B+		5 B+	
Gabriel Rouillard .....	8	13-16 C+		10-13 B+	
Guy Lawrence .....	1	17 B+			
Philip Rouillard .....	2	5-6 C			
Roy James .....	10	11-16 B+		9-12 B	
Isaac Red Owl, Jr. ....	6	3-4 A-	3-6 A-	3-4 B+	1-2 B+
Frank Red Owl .....	4				

## SISSETON

Moses Williams .....	8		8-11 B	1-4 B	
Henry B. Red Star .....	1		6 B+		
Hazen Shepherd .....	7	3-5 A-	10-13 A-		

## STANDING ROCK

Johnson Brown Eagle ..	2	***	***	***	47* B+ A 23* B+
Patrick Shields .....	1			28* B+	
John Standing Cloud ...	8	***	* 1* *	***	All-18 B+
Sidney Bears Heart ....	3	***		***	17-19 B

## YANKTON

Dan Yellow Hair .....	6	***	40-42 B+	***	1-3 B+
Walter Whipple .....	18	3-10 B+		1-10 B+	
William O'Connor .....	2			1-2 C	
David Huapapi .....	4	1-2 B-		1-2 C-	

## NORTH DAKOTA

Joseph Two Bear .....	2	***		***	18-19 B+
Jacob White Eagle .....	17	19-24 A-	1-4 A	28* B-	1-6 A-

## WAŚICUN

Rev. Bruce Swain .....	14	***	33-46 A	***	***
E. Norman Graves .....	5			15-18 B+	16 A-
Elsia Wooledge .....	8		13-16 A-	12-15 B	

\*\*\* This indicates that the course has been completed.

In this quarter 48 men have done 263 1-2 lessons.

## Prayer for the Niobrara Deanery Y. P. F.

Prosper, O God, the Young People's Fellowship, and the missionary work of the Church in the Niobrara Deanery, and throughout the World. Direct us in ways of usefulness; give us cheerfulness, courage and living kindness, that our lives may ever show forth our faith in thy Son, our Savior Jesus Christ. Amen.

## Wakankiciyuzapi Wan.

Iron Nation, S. D., July 5, 1934.—Messiah Church en July 1 htayetu heehan Mr. Gilbert Big Eagle, Iron Nation etanhan qa Miss Anna Bear, La Roche etanhan denaos wakankiciyuzapi woecon ohna icikoyag-wicayapi. Tiwah teca kağapi kin he taku qa token ahpapi kte cin on nonpa owecinhan iksamwicayapi, qa tuwe owasin tanyan waeconpi on wopida unyuahapi.

Hehan American Wowapi Wakan kağä okodakiciye kin wicašta denakeca 3,645 htaniwicakiyapi yuieskapi, kağapi qa yuomdecapi maka kin owancaya.

American Wowapi Wakan kağä okodakiciye en ohini heca cinpi, heon Wowapi Wakan kin kağapi qa wiyea ehnakapi omaka iyohi qa he iapi obe kin 175 hena-keca ohna kağapi.

North Dakota Wotanin Kin  
 Oyanke wanji en Winyan Omniciye etanhan Dacota winyan Šakpe Tipi Wakan qa Omniciye tipi yujajapi qa tanyan yuska wi-cašpi. He etanhan wanna wowaši hduecetupi qonhan winyan kin wanji waeccon kta woiyowaja yuhe kin heon wopida wośnapi wan econ, qa mazaska zaptan ahihnake. De woonspe waſte yutaninpi kin heca.

## Tribute to Grasshopper

A grasshopper is in many ways more marvelous than a man and much more wonderful than an elephant, according to Dr. William G. Vinal of the New York State College of Forestry, Syracuse University. In a recent talk to the nature study leaders of New York City, he said:

"The grasshopper has six legs and never gets them tangled. Some animals with only two legs often trip and fall. If the human being could jump with ability in proportion to that of the grasshopper he could easily clear the Flatiron Building. The grasshopper is noisy in his old age instead of in his youth, and surprising as it may seem, this noise is made possible by his hind legs.

"Grashoppers, being hatched from eggs in the Spring, never see their parents and what they are is due to their own efforts. They can never be favored by influential ancestors. They are 'self-made.' Another distinctive thing about this insect is that grasshopper music is always rendered by male orchestras and always heard by lady audiences. If we should have a tent at the circus and had these wonders advertised along with the facts that the animal within is the champion jumper of the world for his size; that he was the chief diet of John the Baptist while preaching in the wilderness; that he has caused the death of millions of men and women through plagues; that his skeleton is on the outside instead of the inside of his body, we probably would attract a great crowd. But this is to be seen at our front door and it is only one small phase of the unbounded wonders to be found there, with no tent and no admission fee, and yet the elephant draws the crowds. "When nature guiding comes into its own and the public begin to understand the wonders that are now passing before their eyes unnoticed, I doubt whether the popularity of the elephant will be greater than that of the trees, the grasses, the rocks, the waters, the insects, and the small wild animals that we see every day but do not know."

## Wowicakiyake kta on Kicopi.

Rev. Vine V. Deloria, Oregon qa California woawanyake (Dioceses) henaskiya en Summer Conferences yuhapi en wowicakiyake kta on kicopi. June wi cokaya hetanhhan July wi oiyaye iyecana hehand tiyata hdi kte.

## Mrs. Blanche Powell Bonner Wowaši Enakiye

Mrs. B. P. Bonner, omaka nonpa St. Mary's School en Waonspekiye tokapa un kta qon he July wi ihanke kinhan wowaši enakiye kte. Nahanhicin tuwe tohe kin ohna un kte cin Bishop kahnige śni.

I like these words, I found one day, don't you?

## The Measure of a Man

Not— How did he die?  
 But— How did he live?  
 Not— What did he give?  
 These are the units  
 To measure the worth  
 Of a man, as a man,  
 Regardless of birth.

Not— What was his station?  
 Put had he a heart?  
 And how did he play  
 His God-given part?  
 Was he ever ready  
 With a word of good cheer  
 To bring back a smile,  
 To banish a tear?

Not— What his profession  
 Nor— What was his creed?  
 But— Had he befriended those really in need?

## WOONSPE TECA 23

ASHLEY HOUSE PRAYER BOOK COURSE—DAKOTA  
TAPI WICAHAPI WOECON KIN. PB 324; DSB 461.

Tapi Wicahapi Woecon kin hen taku yamni iyowaja wanka: (1) Te cin tancan kin; (2) te cin nagi kin; (3) tona ni unpi nagipi qa Wicahapi Woecon en hapi kin.

(1) Wicatacan kin he ta. Tipi wan tuwena oti sni he, wanna sanpa unpicašni he on owicahe kin en hapi kta. Christian Wiccanagi wan he oti tka, qa Woniya Wakan tipi wakan tawa kin hee tka qon heon de ahopeya qa yuwakanyan hapi kte cin hee. Tipi wakan kin ekta wicatancan kin aupi sni itokam canohnahnakapi kin eced icupi kta, qa he iyohakam ake oyate wanyakapi kta on yuganpi kte sni. Tuka wotakuye tawa onge tipi kin ekta ipi okihipi sni kinhan, Tipi Wakan ed ahipi qa Wicahapi Woecon he econpi sni itokam yuganpi kta. Wotakuye qa wodakota unkitawapi niunpi icunhan token unpi kin unkitawacini en ohinni itewapi wan iyecen unyuahapi, qa he ni unqonpi en oecon waſte kin hee. Canicipawega wapaha wanji yuhapi hecinhan, tuwe wan hayake wakan un qa timahed wicatancan aupi itokam yuha mani kta. He iyokihe Wicaſta Wakan (Minister) kin, Wowapi Wakan oehde tokaheya kin eya u kta oyate kin najinhan najinpi kta. Hehan wicatancan kin, (siha kin tokaheya) aupi kta, hehan titakuye hena ihakam upi kta. Wicatancan wan Tipi Wakan mahed ahipi kin he Woſna-kaſa heca sni ehantahans isha kin tokaheya Wahna Woſnapi kin ekta itohuya eonpapi kta, tankan akupi kin en ake (isha kin hee tokaheya) eyapi kin iyeced hdicupi kta, qa tiyopa kin en yuha inajinpi kte sni, tka wancake wicahapi makoce kin ekta ayapi, qaiſ canpahmiyan ohna ayapi kte cin en oknakapi kta. Ekta ipi kin en wocekiye kin albayena qa yuonihyan econpi kta. Akan ojuha iha en mazayuhbezapi hena tuwe wan eced oſtan kta on ekta opscapi kin he owanyake waſte sni. Okihipica kinhan tiohnaka kin wicahapi makoce kin etanhan hdicupi iyohakam econpi kta.

(2) Nagi kin he Wakantanka nape kin ohna un. Iyaye kin on wocekiye unkeyapi kte cin hecetu, hecen makoce wanyagpica sni kin en Wakantanka towaſtedake qa waceakiconpi kin en sanpa qa sanpa icage kta. Niun kin iyecen wocekiye unkitawapi iwaste kta.

(3) Tiwahe qa kodawicaye cantetinzipi kta, wowacinye tawapi yuwaſakapi kta, qa woakipe tawapi etanhan tawacini kin Wakantanka tawacin qa Towaſtedake ekta-kiya wicayuhomnapi kta oiyacinyan woecon kin de econpi kta. Heon wicahapi makoce ekta nina ceyapi kin he anapte unkiyutapi kta, ecin he Christian wicohan heca sni. Christian wowacinye kin he tona wacinyan iyayapi kin hena tapi iyohakam wicocante waſte en unpi. Wicahapi makoce kin ekta tuwe nina ceyapi eca, decetu seececa: (1) Waunkipapi heon, unkiye nina unceyapi qa he ohanſicapi kin hee; qaiſ (2) tuwe te kin he wokakije owihanke wanica en iyaya ikounpapi unceyapi, hecon unqonpi kinhan he te kin oſtehdapi wan heca kta. Heon wicahapi woecon en hotanka ceyapi kin he Christian tawoecon heca sni.

OEKDE TOKAHEYAYA KIN. PB 324; DSB 461. Tokaheya kin en Itancan unkitawapi ia. Iye en wowacinye unyuahapi yuwaſake kta e on. Inonpa te kin woape tawa oyake. Wocekiye Wowapi Teca en owapi kin he ohna yawa wo: "Opemakiton niun kin he sdonwaye, qa anpetu ehake kin en maka kin akan inajin kta; qa mitancan kin de ihangyapi esa, Wakantanka wanmdake kta, he miye lica wanmdake kta, qa miista kin wanyake kta, wicasta matokeca iyececa kte sni." Iyamni kin he Wakantanka tawacin en unkičupi qa te kin toni kin on piundapi kin he yuatanin.

PSALMS KIN. 324-8; 463-5. Psalms 39

## P B D 23

qa 90 napin wicasa akantu wiconi kin pte-cena qa wacinyepicaſni kin he onspeunkiyapi, qa Wakantanka towaſake qa tokicanpte he akitapi. Onajin en Hihanna Wocekiye econpi ece kin en najinpi qa hena yawapi kta. Wicasa Wakan kin token okihipi oyate kin hena woayupte kin eyapi qaiſ ahiyayapi kte cin, econwicakiye kta on oyumdaye tukte etu owicakiyake kta. Psalm unma kin (PB 326-8) hena Psalm 39 qa 90 eekiya tohan yacin kinhan idagyapi waſte heca. De-na etanhan Psalms 121 qa 130 henaos DSB en oyumdaye 149 hen yanke qa hena Wicahapi woecon en unpi okihipi.

WOONSPE KIN 328; 466. Corinth oyate kin onge ake Kinipi kte cin he okihipi hecinhan heon wawiwangapi, qa de S. Paul woayupte tawa kin hee. Woonspe kin de tanyan onspeiciciya wo, hecen S. Paul token ke cin he unniſpe kta, qa tohan he dawa kinhan, oyate kin nakun okañigapi kta iyecen tanyan yawa wacin wo. P. B. en I Cor. 15 eekiya Roma qa S. John etanhan woonspe yawapi kta waſte qeya yanke.

ODOWAN KIN. Easter, Wakanpi kin, qa Maſpiya tantanhan on Odowan kaſapi, waſagwicaye kta qa onaſion waſte onge kañiga wo. Wowicada eyapi iyohakam Wocekiye tona kipi idukcan kinhan hena on wo. De ihukuya owapi kin dena unpi waſte: "Itancan kin nicipi un nunwe," etc. Itancan Tawocekiye.

Tanyan Iyaye kta e Wocekiye. 317: 447. Wicasa Wocanteſica yuha kin on. 45; 81. Wakanpi Taanpetu kin Wocekiye kin. 256; 363.

PB 332 qa 335-6; DSB 479 en tona cinpi kin unpi kta.

"Itancan unyawaſtepi" etc. 63; 509.

WICAHAPI MAKOCE EKTA. 332-335; 473-477. "Wicasa winyan etanhan tonpi etc" etanhan oekde oyaye kin he tohan wicatancan mahed ehnakapi kin hehan eyapi kta. Hena wiconi pte-cena yaatinzapi, qa wiconte en Wakantanka towaonſida ukiye kta kidapi. PB 333 en oekde teca kin hena 332 en tanina hiyeye cin isanpa Christ tawacin kin ojuna yanke.

MAKA EN EWICAHNAKAPI. 333; 473. Kinipi kta cin en wowacinye qa woyiškin hena pazo. Wicasa Wakan kin canohnahnakapi maka akada icunhan heye kta: "Maka kin maka kin", etc. Womca un kte sni.

Wayuotanin etanhan oekde he yawa kin icunhan woyiškin tanka on yawa kta.

De iyohakam wocekiye (334; 475-7) kin hena en Wakantanka wakanpi tawa ataya on wopida unkeyapi, qa hena om maſpiya ekta unqonpi kta e iceunkiyapi:

Wicahapi Woecon ecena esa wiconte etanhan taku kapi kin he onspewicakiye kta. Tuka wohahokonkiye econpi kta hecinhan te kin oni tawa qa wowaſte econ hehan cajeyatapi kte sni, tka wasinhdapi kin wokicanpte wicaqupi qa unma koya wowaſte wicaqupi kta.

Te cin titakuye kin Okodakiciye Wakan opa hecapi hecinhan, wicahapi woecon en Wotapi Wakan woecon nakun econpi waſte okihipica hecinhan anpetu he en hihanna lica ektawapi econpi kta. Te cin he wacinye yuhapi heca hecinhan, te sni itokam Christ ikiyena un isanpa dehan ikiyena un, qa Wotapi Wakan on Christ ikiyena unyanpi kin he isakib taku unyanpi teunhindapi kin nakun ikiyedan unhipi kta.

Wocekiye Wowapi Teca kin en Wicahapi Woecon apiyapi on taku wanji waſte kaſapi kin he (PB268) en Wocekiye wan, Wowapi, qa Wotapi Wakan kin tawakiyapi. Token okihipi "Hoksiyopa Wicahapi" kta on woecon iyatayena kaſapi qa Niobrara Deanery kin

en unpi kta Bishop wowaſake wicaqu kin he un po.

## WOIWANGE KIN:

1 Wicahapi wan en token econpi yacin kin eced oyaka wo.

2 Token on wacekiye sni wicahapi eekiya wicahapi woecon unyuahapi he?

3. I Cor. 15: en woonspe kin he amdesya yawa, qa taku eye kin iapi nitawa on oyaka wo.

4. Wicahapi Woecon ed tokiyotan wowahokonkiye kaſapi kta idukcan kin he oyaka wo.

5. Christian wicahapi econpi anpetu kin oſtan Wotapi Wakan econpi kin token iwicawaste he?

6. Woonspe kin de en taku wanji licin hecetu sni yadaka, qaiſ takun aopeyapi kta duha he?

CONVOCATION EN  
Womnaye Ahipi Kin.

1926	
Winyan .....	\$3,227.22
Tecapi .....	582.92
Wica .....	502.50
Ataya .....	4,312.64
Winyan kin Deaconess Baker oki-yapi .....	80.20
Ataya .....	4,392.84
1928	
Winyan .....	3,235.45
Tecapi .....	1,158.34
Wica .....	358.78
Ataya .....	4,752.57
1929	
Winyan .....	2,961.06
Tecapi .....	922.05
Wica .....	381.87
Ataya .....	4,264.98
1931	
Winyan .....	3,085.11
Tecapi .....	908.10
Wica .....	503.95
Ataya .....	4,497.16
Tuwe caje oihdake sni womnaye ounkiyapi .....	33.33
Ataya .....	4,530.49
1932	
Winyan .....	2,446.56
Tecapi .....	711.69
Wica .....	346.11
Ataya .....	3,504.36
1933	
Winyan .....	1,873.64
Tecapi .....	634.47
Wica .....	348.30
Ataya .....	3,076.99

## AMDEZA PO.

Niobrara Deanery en Mitakuyepi.

Taku wanji on wacinyapi kta qa he dee. Tona Odowan Wowapi unkitawapi kin en Odowan onge tohinni ahiyayapi sni unyuahapi kin hena elpeunyanpi qa hena eekiya odowan teca qaiſ toktokeca unpica unyuahapi kta yacipin kta. Odowan wanjikji, yuieskapi qa tona yuieska duhapi kin hena hiyu-makiya po.

All those who wish to have our Dakota Hymn Book revised, are kindly urged to send in their translation of hymns suitable to take the place of those that are never used at the present time.—Cyril C. Rouillard.